

*The unchangeable Duration of God's Kindness  
and Covenant.*

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S E R M O N

PREACHED

At *Artillery-Lane*, Feb. 25, 1749-50.

On Occasion of the Death  
Of the R E V E R E N D

Mr. MORDECAI ANDREWS,

Who departed this Life *February 16.*

In the 33d Year of his Age.

By JOHN GUYSE, D.D.

With an ORATION at the Interment

By THOMAS TOWLE.

*Both of them delivered and published at the  
unanimous Request of the Church.*

To which is added,

An ELEGIAC ODE

By THOMAS GIBBONS.

The SECOND EDITION.

L O N D O N :

Printed for J. OSWALD, at the *Rose and Crown*,  
near the *Mansion-House*; and M. KING, at  
the *Bible* in *Fore-street*, near *Moor-gate*. 1750.

[ Price Six-pence. ]

The unchangeable Duration of God's Kindness  
and Covenant.

A  
S E R M O N

PREACHED

At the Anniversary of the Death of the Reverend

On the 23rd of February 1750.

By the Reverend

M. MORDECAI ANDREWS,

Who departed this Life February 16.

In the 33d Year of his Age.

By JOHN WYSE, D.D.

With an Account of the Infirmities

By THOMAS TOWLE.



Both of whom delivered and published at the  
annual Meeting of the Church.

To which is added,

An EPIGRAM ON THE

By THOMAS GIBBONS.

THE SECOND EDITION.

L O N D O N :

Printed for J. Osborn, at the Rose and Crown,  
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## ISAIAH LIV. 10.

*For the Mountains shall depart, and the Hills be removed; but my Kindness shall not depart from thee, neither shall the Covenant of my Peace be removed, saith the Lord, that bath Mercy on thee.*

**I**T is by the unanimous Request of this Church of Christ, that I am called hither, on the mournful Occasion of God's having lately taken from them their dearly beloved and excellent Pastor, in the Midst of his growing Life and Usefulness, who had laboured some Years with great Indearment and eminent Success among them: And it is according to their Appointment, that I am to discourse on this Passage of Scripture, to assist their spiritual Improvement of that awful and most tenderly touching Stroke of Providence. The Reason, as I am informed, of their desiring this to be the Subject of our present Contemplations, was, because they apprehended, that through divine Influence, it might be of good Use for reminding them of the Blessings of God's Love and Covenant, which, together with the Obligations that arise from thence, it seems, were the darling Themes of

his publick Ministrations and private Conversation, who had been set over them in the Lord. Delightful Themes indeed! May the great Head of the Church enable me to speak, and you to hear, some Thoughts upon them, that may be suited and rendered effectual, to promote our present Support and Comfort, and to animate our Progress in Faith, Love and Obedience, for the Remainder of our Pilgrimage on Earth, and our solid Hopes of an everlasting Abode with Christ in Heaven!—

The Chapter, where our Text is found, contains a Prophecy of the Glory of the Church upon *Israel's* Return from the *Babylonish* Captivity; or rather, ultimately at least, upon the vast Inlargement of its Borders by the ingrafting of the *Gentiles* with them in Gospel-days. It begins with calling upon the Church to rejoice and triumph on account of her approaching Fruitfulness and Increase, v. 1, 4. and on account of her Covenant-Relation to God, and of its Perpetuity, notwithstanding the short Eclipse of her Light and Joy, and her doleful Season of Darkness and Sorrow, which should be followed with everlasting Manifestations of his Love and Favour, who stood in the Relation of a Husband to her. *For thy Maker* (says he) *is thy Husband, the Lord of Hosts is his Name; and thy Redeemer, the Holy One of Israel, the God of the whole Earth shall be called: For the Lord has called thee as a Woman forsaken and grieved in Spirit, and a Wife of Youth, when thou wast refused,*



of God's Kindness and Covenant.

refused, saith thy God. For a small Moment have I forsaken thee; but with great Mercies will I gather thee. In a little Wrath I hid my Face from thee for a Moment; but with everlasting Kindness will I have Mercy on thee, saith the Lord thy Redeemer. For this is as the Waters of Noah unto me: For as I have sworn that the Waters of Noah should no more go over the Earth; so have I sworn that I would not be wroth with thee, nor rebuke thee.

(v. 5, 9.) Then come in the Words of our Text. For the Mountains shall depart, and the Hills be removed; but my Kindness shall not depart from thee, neither shall the Covenant of my Peace be removed, saith the Lord, that hath Mercy on thee. In these Words, that are to employ our present Meditations, we have

First, The changeable State and Frame of this World, which shall issue in its final Dissolution. The Mountains shall depart, and the Hills be removed. In Opposition hereunto we have

Secondly, The unchangeable Duration of God's Kindness to, and Covenant with his People. But my Kindness shall not depart from thee, neither shall the Covenant of my Peace be removed. And

Thirdly, The Confirmation and Reason of this, as contained in these Words, Saith the Lord, that hath Mercy on thee. Let us spend a few Thoughts on each of these in their Order, beginning with

First, The changeable State and Frame of this World, which shall issue in its final Dissolution.

*olution. The Mountains shall depart, and the Hill be removed.*

Mountains and Hills, literally taken, seem to be some of the firmest and most durable Parts of the Earth, and to stand so strong as never to be removed; and therefore, with reference to the common Opinion of Men about them, they are called (*Habac. iii. 6.*) *the everlasting Mountains, and the perpetual Hills*; and yet are they said to be scattered, and bow at the Presence of the Lord, *whose Ways are everlasting*, and may be so called, in the strictest and properest Sense of the Expression, as they are all according to the eternal Counsel of his Will, and shall go on in continual Executions of it, for answering the Purposes of his Love to his People, and of his righteous Wrath upon his Enemies, through all the Ages of Time to an endless Eternity. -- Mount Sinai, and the Hills about it, were shaken at the Delivery of the Law; and History informs us of Mountains and Hills, that have been swallowed up, and removed out of their Places, by Earthquakes; and we are assured that the highest and lowest of them shall all be utterly thrown down, and melted away, at the final Dissolution of this World; when *the Earth and the Works that are therein shall be burnt up, and all these Things shall be dissolved*, (*2. Pet. iii. 10, 11.*)

Or Mountains and Hills may be understood figuratively, as they often are in prophetic Language, to signify great and mighty Powers on



on Earth, and the Idols that were worshipped on Mountains; as when it is said (*Jer. iii. 23.*) *Truly in vain is Salvation hoped for from the Hills, and from the Multitude of Mountains: Truly in the Lord our God is the Salvation of Israel:* And with a Reference to the strong and formidable Enemies of his People, that had set themselves against the rebuilding of the Temple at Jerusalem, he said, *Who art thou, O great Mountain? before Zerubbabel thou shalt become a Plain: and he shall bring forth the Head-Stone thereof with Shoutings, Grace, Grace unto it, (Zech. iv. 7.)* as typical of Christ and the Gospel Church, which he would lay the Foundation of, and finish, to the Praise of the Glory of divine Grace. God also speaking of Babylon, and all the Inhabitants of Chaldea said, *Behold I am against thee, O destroying Mountain, which destroyest all the Earth; and I will stretch out my Hand upon thee, and roll thee down from the Rocks, and will make thee a burnt Mountain; and thou shalt be desolate for ever, saith the Lord (Jer. li. 24, 24, 26.)* Those metaphorical Hills and Mountains, that seemed to be most firmly established in their Power and Dominion; and every one of the four great Monarchies of the Earth, that, in their Turns, bore down all before them; all these, together with their Idols, have long since been removed, and come to nothing. Yea, and all Antichristian Enemies and Idolatry shall be utterly destroyed: For the Time is coming, when

when it shall be actually said in History of the *Romish* mystical *Babylon*, as it may already be with regard to the Purpose of God, and is in Prophecy, *Babylon is fallen, is fallen.* (*Rev.* xiv. 8. and xviii. 2.)

And what are all the *Concerns of this World*, whether of a publick or private Nature, that bid fairest for Settlement and long Continuance? They are transitory, shifting Scenes, that will soon be intirely withdrawn: *For the Fashion of this World passeth away* (*1 Cor.* vii. 31.) What are all the *Troubles and Enjoyments* of this Life? They are wearing off apace, and shall cease for ever. What are all the *Men* upon Earth, whether Friends, that we have the most Confidence in, or Enemies, that we are most afraid of, but perishing Mortals? Hence it is said, on one Hand, (*Pf.* cxlvi. 3, 4.) *Put not your Trust in Princes, nor in the Son of Man, in whom there is no Help. His Breath goeth forth, he returneth to his Earth: In that very Day his Thoughts perish.* And on the other Hand, God says to his People (*Is.* li. 12.) *I, even I am he, that comforteth you. Who art thou that thou shouldst be afraid of a Man, that shall die, and of the Son of Man, which shall be made as Grass?* And must not every one of us die out of this World, whatever our State before God be as to another? The healthiest, stoutest and strongest, as well as the sickly and weak; the youngest, and those that are in the Bloom and Vigour of Life, as well as the most  
aged;



aged; the Prince as well as the Peasant; the Saint as well as the Sinner; the Minister, as well as his Flock, must soon depart; God only knows how soon, perhaps very suddenly, before they or their Friends are aware; and then they shall be no more upon Earth. *Your Fathers, where are they? The Prophets, do they live forever? (Zech. i. 5.)* And what is the Favour or Friendship of Men, that we think ourselves most secure of? How changeable, fickle and inconstant do we often find it, while we live in this World? And how incapable is it of being any further advantageous or serviceable to us, when the Place, that now knows us, shall know us no more? All these Things, tho' we might fancy them to be as stable as Hills and Mountains, are running on, and running off, and will soon be swallowed up in Eternity, and be removed as far from us, or we from them, as if they had never existed at all.—But, in Opposition to the failing, changeable and dissolving State of all these, we have

Secondly, The unchangeable Duration of God's Kindness to, and Covenant with his People. *But my Kindness shall not depart from thee, neither shall the Covenant of my Peace be removed.* Here it may be proper

I. To give you a little Account of God's Kindness to his People, and of the Covenant of his Peace with them. And then

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II. To

II. To shew that his Kindness *shall not depart from them*; nor the Covenant of his Peace *be removed*. I shall therefore,

I. Give some Account of God's Kindness to his People, and of the Covenant of his Peace with them. Let me offer a few Thoughts upon both these distinctly, in their Order. We shall begin with

1<sup>st</sup>, *The Kindness of God to his People.*

The Word rendered his Kindness, signifies his gracious and bountiful Benignity, inclusive of his free Love or Favour, and of all its special Fruits and Effects. It is his merciful Kindness, as it is styled, *Ps. cxvii. 2.* and *cxix. 76.* and takes in all the exceeding Riches of his Grace, in his Kindness towards us through Christ Jesus, as the Apostle expresses it, (*Ephes. iii. 7.*) It is his loving Kindness, which is better than Life, (*Ps. lxiii. 3.*) and is often mentioned in Conjunction with his Mercies, and his tender Mercies, which are said to have been ever of old. (*Ps. xxv. 6.*) It is that Kindness, wherein God married his People, and became a Husband to them; which he had mentioned for their Comfort in *Is. liv. 5.* and concerning which he said (*Hos. ii. 19, 20.*) *I will betroth thee unto me for ever; yea, I will betroth thee unto me in Righteousness, and in Judgment, and in loving Kindness, and in Mercies. I will even betroth thee unto me in Faithfulness; and thou shalt know the Lord.*



So that it is the *peculiar Kindness*, in which he entered into a Marriage-Covenant with them, and will ever fulfil his gracious and faithful Engagements therein unto them. This leads us to consider

2dly, *The Covenant of his Peace with them.*

This is no other than *the Covenant of Grace*, and that with a special Reference to its purest, clearest, and most glorious and perfect *Administration in the Gospel-State*, which, by way of Distinction from the *legal Form*, in which it was administered under the *Mosaic Dispensation*, is called a *New Covenant*; though, for the Substance of the Covenant itself, it was all along one and the same: For *the Law*, which was given four Hundred and thirty Years after the Covenant, that was confirmed before of God in Christ to Abraham, could not disannul it, that it should make the Promise of none Effect. (Gal. iii. 17.) But, behold, the Days come, saith the Lord, when I will make a new Covenant (as to the best and last Administration of it) with the House of Israel, and with the House of Judah: Not according to the Covenant, that I made with their Fathers in the Day, when I took them by the Hand to lead them out of the Land of Egypt. — For this is the Covenant, that I will make with the House of Israel after those Days, saith the Lord, I will put my Laws into their Mind, and write them in their Hearts; and I will be to them a God, and

*and they shall be to me a People. — For all shall know me, from the least to the greatest: For I will be merciful to their Unrighteousness; and their Sins and Iniquities will I remember no more. In that he says a new Covenant, he has made the first old, as to the Manner of its Dispensation. Now that which decays and waxes old is ready to vanish away, as the Jewish Constitution then was. (Heb. viii. 8, 13.) Accordingly Jesus is stiled the Mediator of the new Covenant, in the evangelical Administration of it. (Heb. xii. 24.) And this is the Covenant our Text speaks of: For it stands in a Prophecy of that State of the Church, in which all her Children should be taught of the Lord, (ver. 13.) and in which the Gentiles should be called, as appears from the three first Verses of the Chapter: And those Verses are introduced immediately after the Account, that had been given at large, in the preceding Chapter, of the atoning Death and Sacrifice of Christ, when he should make his Soul an Offering for Sin; and of God the Father's Promises to him, that he, thereupon, should see his Seed, and prolong his Days, and the Pleasure of the Lord should prosper in his Hand; that he should see of the Travel of his Soul; and be satisfied; and that by his Knowledge, or the Knowledge of him, as God's righteous Servant, he should justify many; because he should bear their Iniquities. (Is. liii. 10, 11.) And therefore tho' the Promise in our Text primarily related to God's antient People*



People the Jews; yet it equally included the Gentiles, that should make up the Inlargement of the Church, and so belongs to every true Believer, of what Nation soever, to the End of Ages. Every one of them may think he hears God saying to him, in particular, *My Kindness shall not depart from thee, neither shall the Covenant of my Peace be removed.* Now this may be called *the Covenant of his Peace*, as it is the Covenant, or gracious Constitution, which he is the Author of; and by which he is at Peace with his People thro' Jesus Christ, the Mediator of it; and freely bestows all Blessings upon them for his Sake.

(1.) It is the Covenant, or gracious Constitution, *which God himself is the Author of.*

I take the Word *Covenant* both [ברית] in the Hebrew, and (διαθήκη) in the Greek, to be applicable to any *Constitution, Disposition or Settlement*, wherever it is used in Scripture; the Nature of which is to be determined by the Context, and the Persons and Things it refers to; whether it be in a Way of mutual Stipulation between two or more Parties; or in a Way of free Promise, as *that Covenant* was, which God made with Noah and every living Creature, *that Day and Night should not cease; and that the Waters should no more become a Flood to destroy all Flesh.* (Gen. ix. 8--17. and viii. 22.) This is called *his Covenant of the Day and of the Night*, Jer. xxxiii. 20, 25; and is referred to in the Verse immediately before our Text: And so the Covenant, here spoken of,

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is to be considered as the absolute and gratuitous, or free Constitution, which God has established between him and his People, relating chiefly to their spiritual and eternal Concerns. This is the Covenant which he himself has made, with respect to his being at Peace with them. And who, but God himself, could be the Author of a Covenant, so full of Grace, for the Pardon, Recovery and eternal Salvation of any of the fallen Children of *Adam*, after the Entrance of Sin, and the Breach of the original Covenant of Works, whereby all Blessings were forfeited, and all Miseries, for Time and Eternity, were entailed upon them? It is his Prerogative, and his Glory, to make a Covenant of Peace with them, who were at Variance with him: It is the Product of his own infinite Wisdom, Authority and Love; and proceeds merely from the self-moving and overflowing benevolent Disposition of his own Heart toward them. Accordingly it is well known, that he often speaks of it as his own free Act and Deed, to make, and establish his everlasting Covenant with them.

(2.) It is the Covenant, *by which he is at Peace with his People thro' Jesus Christ, the Mediator of it.*

The eternal Father promised to give him for a Covenant of the People, and for a Light to the Gentiles; that he might be his Salvation to the Ends of the Earth. (Is. xlix. 6, 8.) And Christ having fulfilled the grand Condition of the



Covenant, by his Obedience and Sufferings unto Death, is said to be *our Peace*, and to reconcile both, Jews and Gentiles, unto God in one Body by the Cross; having slain the Enmity thereby; (Eph. ii. 14, 16.) and it is upon the Foot of the Covenant, that Gentile-Believers, who were sometimes afar off, are made nigh by the Blood of Christ; and who, in former Ages, were Aliens from the Common-wealth of Israel, and Strangers from the Covenants of Promise, are now no more Strangers and Foreigners; but Fellow-Citizens with the Saints, and of the Household of God, as the Apostle declares, v. 12, 13, 19.

The Peace-making Sacrifice of Christ is the meritorious Cause, not of the Covenant itself, but of all its Blessings; and is the solemn irrevocable Confirmation of it. He thereby obtained eternal Redemption for us, (Heb. ix. 12.) which includes Deliverance from Sin and from the Wrath to come, and an Inheritance of all the Blessings of eternal Life; and is called the Redemption of the purchased Possession. (Eph. i. 14.) And he thereby ratified all its Articles to the Heirs of Promise, past Repeal, as the Apostle represents his Death, in Allusion to a testamentary Disposition or Settlement, which of Necessity requires the Death of the Testator, to put it in Force. (Heb. ix. 16, 17.) And so all the Promises of God, in this Covenant, are yea and amen in Christ unto the Glory of God: (2 Cor. i. 20.) All its Promises of Pardon, Peace and Reconciliation; of Justification

fication and Sanctification ; of first Grace and all After-Increases of it, and Perseverance in it ; and of seasonable Succour and Assistance, Consolation and Preservation to eternal Glory ; all these Promises are an established Settlement, according to the merciful Tenour of this Covenant, as they are summarily represented in that before mentioned *Heb. viii. 10, 11, 12.* And the grand Comprehensive Blessing, that all the rest of the Promises tend to, and shall finally issue in, is the Perfection of Glory and Felicity in Heaven itself : For *this is emphatically the Promise, that he has promised us, even eternal Life. (1 John ii. 25.)* And because all these Blessings were purchased by the Blood of Christ, and the Covenant which contains them, is confirmed by it ; therefore it is called *the New Testament in his Blood ; (1 Cor. xi. 25.)* and his Blood is called *the Blood of the everlasting Covenant, through which the God of Peace, brought again from the Dead our Lord Jesus, that great Shepherd of the Sheep, (Heb. xiii. 20.)*

(3.) It is the Covenant, by which the God of Peace freely bestows all Blessings upon them, for Christ's Sake.

Peace is often used in Scripture to signify all manner of Prosperity and Happiness ; and may be considered here, as consisting of Peace with God, thro' our Lord Jesus Christ ; and of Peace in our own Souls, and one with another ; together with every Thing that, upon the whole, is best for us. And these Blessings, which



which God gives us with Christ, and in and thro' him, are the most substantial and excellent of all others. Hence the Apostle breaks out in rapturous Praise, saying, (*Eph. i. 3, 4, 5.*) *Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual Blessings in heavenly Places, or Things, in Christ: according as he has chosen us in him, before the Foundation of the World, that we should be holy, and without Blame before him in Love; having predestinated us to the Adoption of Children, by Jesus Christ to himself, according to the good Pleasure of his Will; and at other Times, he speaks of it's being given us in the Behalf of Christ to believe on his Name; and of God's having forgiven us for Christ's Sake, (Phil. i. 29. and Eph. iv. 32.).* Yea, Godliness, according to his Covenant, is profitable unto all Things, having the Promise of the Life that now is, and of that which is to come: (*1 Tim. iv. 8.*) And he accordingly bestows the good Things of this Life upon his Covenant-People, as far as he knows them to be most needful for them, and most subservient to his Glory, and their Happiness in the Life to come: For we know that all Things work together for Good, to them that love God, and are the Called according to his Purpose.—If God be for us who can be against us? He that spared not his own Son, but delivered him up for us all, How shall he not with him freely give us all Things? (*Rom. viii. 28, 31, 32.*) And we are assured that the Lord God is a Sun and Shield:

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*The Lord will give Grace and Glory; no good Thing will be withhold from them that walk uprightly. (Ps. lxxxiv. 11.)* This brings us to

Secondly, The unchangeable Duration of his Kindness and Covenant.

(1.) *His Kindness shall not depart from them.*

This is spoken in Opposition to *the Mountains that shall depart*. Tho' the whole Frame of Nature shall be dissolved, and every Thing in this World, that seemed to be most firm and durable, and that we are apt to have the greatest Dependence upon, or to be most afraid of, shall fail; and tho' the mountainous Parts of the Earth, that may be thought to stand on the strongest Basis, shall be displaced; yet all these shall sooner fail, than the loving Kindness of God; and after they are all gone, and sunk into Ruins, his Kindness to his People shall remain invariably the same, in its Design, and Operations suitable to it. *For I (says the Lord) will make an everlasting Covenant with them, that I will not turn away from them to do them good.—Yea, I will rejoice over them to do them good, with my whole Heart, and with my whole Soul (Jer. xxxii. 40, 41.)*

He may indeed, for wise and holy Ends, correct them for their Offences by outward Afflictions, and may hide his Face from them by withdrawing the Light of his Countenance; and they that truly *fear the Lord* may thereupon walk in *Darkness*, and have no *Light* of Comfort, or Satisfaction about their own State before



before him, or Interest in his Love. In these Respects he may *for a small Moment forsake them; and in a little Wrath, or Anger, tho' not in a Way of avenging Justice, as a Legislator or Judge, to execute the Law-curse upon them; yet in a Way of becoming Resentment, on account of their Iniquities, as their holy Father, and in a Way of rectoral Punishment, as the righteous Governor of this World, he may hide his Face from them for a Moment: But with great Mercies will he gather them; and with everlasting Kindness will have Mercy on them,* as he had said a little before our Text, v. 7, 8. And at another Time he says of Israel, *For the Iniquity of his Covetousness was I wroth, and smote him: I hid me, and was wroth; and he went on frowardly in the Way of his Heart:* But immediately adds, *I have seen his Ways, and will heal him; I will lead him also, and restore Comforts unto him, and to his Mourners* (Isa. lvii. 17, 18.)

These short Forsakings, and Hidings of his Face, are no more a Proof that *his Kindness is departed from them*, than the Rebukes and Frowns of a wise, tho' tender and affectionate Father, upon his Children, for their Faults, are, that he has no Love or Favour towards them. For it is only when the infinitely wise, holy and gracious God sees, that *sparing the Rod would spoil the Child*, and that this Sort of Discipline, how grievous soever, is most needful and best, that he makes use of it; and as it is always in prudent and judicious Love to his Children,

dren, that he brings them under Chastisements, the Argument from thence holds rather *for*, than *against* the Continuance of his Kindness to them. Hence the Apostle says, for their Support and Encouragement, *Whom the Lord loveth he chasteneth, and scourgeth every Son whom he receiveth: If ye endure chastning, God dealeth with you as with Sons: For what Son is he whom the Father chasteneth not?* And a little after he tells us, that God chastens them *for their Profit, that they might be Partakers of his Holiness; and tho' no chastening for the present seems to be joyous, but grievous; nevertheless, afterwards it worketh the peaceable Fruits of Righteousness to them, that are exercised thereby.* (Heb. xii. 6, 7, 10, 11.) This shews, that, even in such afflictive Circumstance, he does not utterly take away his loving Kindness from them; but that, as *he has loved them with an everlasting Love; and therefore with loving Kindness has drawn them;* (Jer. xxxi. 3.) so he will rest in his Love, (Zeph. iii. 17.) *Having loved his own, as is said of our Lord, he loves them to the End; and with everlasting Kindness will he have Mercy on them.* Hence,

(2.) *The Covenant of his Peace shall not be removed.*

This stands in Opposition to *the Hills being removed.* They may be so, and one Time or other shall be so; but, says God, the Covenant of my Peace shall stand fast, and never be removed; this shall abide immovably, and for ever,

As,



As, I think, no Inſtance can be found of God's ever reverſing any Thing he has ſworn to; ſo he has ſworn to this Covenant, that it may be irreverſible, ſaying, in the preceding Verſe, *This is as the Waters of Noah to me; for as I have ſworn, that the Waters of Noah ſhall no more go over the Earth; ſo have I ſworn, that I would not be wroth with thee, nor rebuke thee*; that is, he would not do it, ſo as to withdraw his Kindneſs from them, or break his Covenant with them, as appears from what follows in our Text to explain it: And this agrees with what he ſaid concerning David and his Children, in a typical View to Chriſt and his ſpiritual Seed, *My Covenant will I not break, nor alter the Thing that is gone out of my Lips; once have I ſworn by my Holineſs, that I will not lie unto David.* Pf. lxxxix. 34, 35.) Hence it is ſtiled an *everlaſting Covenant* in ſeveral Places, ſome of which have been, and others may ſtill further be quoted: And it may be ſo called, as it was made with Chriſt, and with God's Elect in him, as their conſtituted Head from all Eternity; for he was ſet up, in that Capacity, *from everlaſting*; (Prov. viii. 23.) and Grace was given them in Chriſt Jeſus, *before the World began* (2 Tim. i. 9.)—But God's ſaying, *the Covenant of my Peace ſhall not be removed*, leads our Thoughts moſt particularly and directly forwards, to aſſure us, that it is an everlaſting Covenant, as it ſhall be continued for ever: And this may be conſidered, as the Covenant itſelf ſhall abide for ever,

ever, and all its Blessings are of an everlasting Nature; and as it is, and shall be made good to every true Believer for ever.

(1.) It is an everlasting Covenant, as it shall abide for ever, and all its Blessings are of an everlasting Nature.

The Covenant itself is an everlasting Covenant, that shall never be disannull'd; and the New Testament Dispensation of it is spoken of, in Opposition to that of the Old Testament, as consisting of *Things that cannot be shaken*; and as *a Kingdom that cannot be moved*, (Heb. xii. 27, 28.) which, as it signified by *shaking yet once more*, intimates, that this Evangelical Constitution, should remain immoveably for ever; and not be superceded or abolish'd by any other Shaking, like that which removed the *Mosaic Dispensation*.

And Christ, who is the Mediator of this new Covenant, and comprehends all its Blessings in himself, is the *same Yesterday, to Day, and for ever*. The Redemption he has brought in, according to its Tenour, is an *eternal Redemption*. The Inheritance which he has purchased, and which God has promised in the Covenant, is an *eternal Inheritance*. And the infinitely blessed God, who consigns himself over to his People in this Covenant, is the *everlasting God*, and *their Portion for ever*. God himself will never break this Covenant with them; nor will he suffer them to break it so as to throw themselves out of it. For *I* (says he) in the fore-mention'd *Jer. xxxii.*



40, will make an everlasting Covenant with them, that I will not turn away from them to do them Good; but I will put my Fear in their Hearts, that they shall not depart from me, that is, they shall not utterly, totally or finally depart from me. They, thro' the Influence of his new Covenant-Fear, shall be kept from going on in any Way or Course of sinning, that is inconsistent with their Covenant-State; and they shall not be left to renounce and cast off Christ, and turn Apostates.

Tho', alas! there are many sinful Infirmities, that still remain, and Corruptions that are not fully mortified and subdued in true Believers themselves; yet God has put such a holy, fixed and governing Disposition into their Hearts, that they greatly detest and lament them, and dare not give way to them; but make it their daily Watch and Prayer, and their conscientious Endeavour, Concern and Care, that all Iniquity may be still more and more crucified in them, till they get an absolute Victory over it, and an intire Freedom from it; and the Desire of their Souls, this Way, shall at length be fulfilled, as the Apostle intimates, when, having prayed for the *Thessalonians*, that the God of Peace would sanctify them wholly, and that their whole Spirit, Soul and Body, might be preserved blameless to the Coming of our Lord Jesus Christ; he immediately adds, *Faithful is he that calleth you, who also will do it.* (1 *Thess.* v. 23, 24.) And we may safely depend upon this; for  
Christ

*Christ loved the Church and gave himself for it, that he might sanctify and cleanse it with the washing of Water by the Word; that he might present it to himself a glorious Church, not having Spot, or Wrinkle, or any such Thing; but that it should be holy and without Blemish, (Eph. v. 25, 26, 27.)*

And as to the disallowed and lamented Imperfections and Failings of God's People, it is one great Article of his Covenant, that he will be merciful to their Unrighteousnesses, and their Sins and Iniquities will remember no more.

(Heb. viii. 12.) He is propitious to his Covenant-ones, thro' the great Mediator, who lives in Heaven to plead his Propitiation for them. Hence the Apostle, speaking of such, says, *If any Man sin we have an Advocate with the Father, Jesus Christ the righteous, who is the Propitiation for our Sins. (1 John ii. 1.)* Accordingly we are told that God *has forgiven them all Trespases; (Colos. ii. 13.)* and that *the Blood of Jesus Christ his Son cleanses them from all Sin, (1 John i. 7.)* Hence

(1.) It is an everlasting Covenant, as it is, and shall be made good to every true Believer for ever.

They who are once really and internally taken into the Bond of this Covenant, shall be everlastingly in it: For it may be said, with respect to God himself, and those that he has espoused by an everlasting Covenant, as he did of Husbands, that dealt treacherously by the Wife of their Youth, *he hates putting away (Mal. ii. 16.)* And all his Promises of saving



saving Benefits shall at all Times, in their proper Order, have their Accomplishment, as may be most suitable to their Circumstances; and shall be compleatly fulfilled to them forever. This was *David's* Confidence and Joy, as he expressed it, saying, (2 Sam. xxiii. 5.) *Altho' my House be not so with God; (not so regular, holy and religious, as I could wish) yet he has made with me an everlasting Covenant, ordered in all Things and sure: For this is all my Salvation, and all my Desire, altho' he make it not to grow; which may be understood of the Covenant of Royalty, as typical of the Covenant of Grace made with Christ and his Spiritual Seed, in whose Days Things would be much better with David's House, than they then were. And God, speaking of this Covenant, calls to Sinners to lay hold of it for themselves, upon this Encouragement, that it shall be an everlasting Covenant with them, saying, (Is. lv. 3.) Incline your Ear, and come unto me; hear and your Souls shall live; and I will make an everlasting Covenant with you, even the sure Mercies of David. And when he speaks of betrothing his People in a Marriage-Covenant to himself, he tells them (as you have heard) it shall be forever. But your Time wears off; and therefore I cannot enlarge any further on these Things; nor have I Room to add more than a few Words on the last Branch of the Text, which gives us*

Thirdly, The Confirmation and Reason of this. The Confirmation lies in the Words,

D

Saith

*Saith the Lord*; and *the Reason*, in his adding, *that has Mercy on thee.*

The unchangeable Duration of his Covenant is secured to us, by it's being the peremptory Declaration of the infinitely true and faithful God. *A saith the Lord* is a divine Confirmation of it, and may be depended upon; since he is the *God that cannot lie*, and *the Father of Lights, with whom is no Variableness, neither Shadow of Turning*; (*James i. 17.*) and who said, *I am the Lord, I change not; therefore ye Sons of Jacob are not consumed.* (*Mal. iii. 6.*) And yet the more fully to confirm his Covenant to our Faith, past all Doubt, he had just before our Text added his Oath to it, as has been observed, *that by two immutable Things, his Promise and his Oath, we might have strong Consolation, who have fled for Refuge, to lay hold on the Hope set before us.* (*Heb. vi. 17, 18.*)

And *the Reason* of his thus establishing his Covenant of Peace with his People, is intimated by his speaking of himself herein, as *the Lord, that has Mercy upon them.* This excludes all Pretences to Desert or Merit in themselves, as any Reason, Cause or Motive to engage him to make and fulfil it, and resolves it intirely into his own free Mercy and compassionate Kindness to them, of whom he said at another Time, (*Ezek. xxxvi. 24, 25, 26, 32.*) *I will sprinkle clean Water upon you, and ye shall be clean; from all your Filthiness, and from all your Idols will I cleanse you. A new Heart*  
also



also will I give you, and a new Spirit will I put within you; and I will take away the stony Heart out of your Flesh; and I will give you a Heart of Flesh; and I will put my Spirit within you, and cause you to walk in my Statutes, and ye shall keep my Judgments, and do them. — Not for your Sakes do I this, saith the Lord God, be it known unto you; be ashamed and confounded for your own Ways, O House of Israel. But these Things have abundantly appear'd in what has been already said; and therefore, as there is no Time, so there is no great Need, for further enlarging upon them. Having now gone thro' my copious Subject, as extensively as I well could in a single Discourse; permit me to conclude with a serious Address.

U S E.

(I.) *To the Church and Auditory, that usually attended on the Ministry of the lately deceas'd, and very valuable Servant of Christ.*

It is your Duty and Interest to reflect often upon, and endeavour, by Divine Grace, to make a right Improvement of, the Privileges and Duties, that he so often recommended to you, as resulting from God's unchangeable Love and Covenant. May it not be said of him, as it was of *John the Baptist*,

(John v. 35.) which it seems turn'd upon the Thoughts of some among you, while you were mourning over the Loss of your dear Minister; that *he was a burning and a shining Light; and ye were willing for a Season, to rejoice in his Light?* Did not you really think him to be such a Light? And were not your Souls enlightned and warmed by Means of the Light of his Doctrine, and his pathetic Way of delivering it? Did ye not, for the little Season, that God continued his precious Life, admire and delight in those important Truths, that shone, and were impressiv upon you, in his Ministrations. But now the short Season of your enjoying them is over, Take heed lest your Rejoicings in them wear off, and any of you should be found such stony-ground Hearers, as our Lord speaks of (Matt. xiii. 20, 21.) *that heard the Word, and anon with Joy receiv'd it; yet they had not Root in themselves, it not being an implanted and governing Principle in their Hearts; but dur'd only for a while; and by and by they were offended, and all came to nothing.* Or lest, as in the thorny-ground Hearers, (ver. 22.) *the Cares of this World, the Deceitfulness of Riches, and the Pleasures of this Life, choke the Word, and ye become unfruitful, or bring no Fruit to Perfection,* as we have it, Luke viii. 14.

See to it, O my dear Friends, and beg of God, that the lively Impressions you felt under the Preaching of the Word, may not prove to be only some sudden Touches upon  
your



your Affections, without being rooted, by Grace, in your Hearts, to change their habitual Biass, to settle your Judgment, fix your Principles and Views, and influence your Lives. Know ye, that *there has been a Prophet among you*; and it highly concerns you to *remember him, that had the Rule over you*, as your spiritual Guide, that, *considering the End of his Conversation* (which you can't but believe to have been exceeding happy, tho' the Nature of his last Illness disabled him then to declare it) ye may imitate his Faith and Example, as far as therein he follow'd Christ. (*Heb. xiii. 7.*)

Tho' expatiating in Funeral Encomiums is greatly my Aversion; because they are commonly suspected, and often too much favour, of Flattery; yet I can't forbear observing, and appealing to Hundreds, here present, for the Truth of it, that he was a very fervent, zealous, evangelical and popular Preacher. He closely studied the sacred Oracles; and was well establish'd, upon mature Deliberation, Judgment and Experience, in those most concerning Doctrines of the Gospel, that lie at the very Foundation of Christianity. He was a Man of an excellent, amiable, kind and candid Spirit; and exemplarily humble, familiar and courteous, upright and holy, in his Conversation; a faithful Minister, and a chearfully serious Christian; of a happy natural Temper, which was adorned, enrich'd and improv'd with Grace, and with good natural and acquired Parts; all which contributed to

to make him a sincere and agreeable Friend, an affectionate Husband, a tender Father, a diligent and conscientious Pastor, and a pleasant Companion to his Brethren in the Ministry, and his other Friends and Acquaintance. He evidently had the Glory of Christ, and the Good of Souls, much at Heart; and was willing to spend and be spent; yea, he over spent himself, I had almost said unto Death, for their Sakes: And, like the great Apostle, (Acts xx. 24.) *he did not count his Life dear to himself; so that he might finish his Course with Joy, and the Ministry which he had received of the Lord Jesus, to testify the Gospel of the Grace of God.* And the Lord was abundantly with him, and own'd his publick and private Labours to the Conviction and Conversion of many, and to the remarkable Increase, as well as Edification of this Church.

If therefore any of you, my Friends, forget all this, and don't look to yourselves, *that ye lose not those Things, which he has wrought, by his Instructions, Admonitions and Exhortations,* (2 John ver. 8.) both he and they will rise up as swift Witnesses against you in the Day of Christ; when, I doubt not, but his Account, *who watched for your Souls,* will be *with Joy, and not with Grief* to himself; but if it should be otherwise to any of you, a dreadful Account it will be, and sadly unprofitable for you. (Heb. xiii. 17.) *But, Beloved, I am persuaded better Things of you, and Things that accompany Salvation, tho' I thus speak, in Love and*  
Faith-



Faithfulness, by Way of solemn Caution to you. And as to those of you, that have been effectually wrought upon, or substantially edified in Faith, Comfort and Holiness, by his Ministry, as *it is meet for me to think of you all*, that are regular Members of the Church lately under his pastoral Care, Bless God for him, and for the Benefit you have received by his Means; and *continue in the Things that you have heard*, according to the Mind and Will of God in his Word, so as to hold fast *the Truth as it is in Jesus*: Often call them to Remembrance; and labour to live by Faith upon them, and to live in all holy Conversation and Godliness answerable to them, that you may *adorn the Doctrine of God your Saviour in all Things*, and may *shine severally*, and all together, in Constellation, as *Lights in the World*. Your destitute Circumstances are now indeed very melancholy and affecting; and I heartily sympathise and mourn with you in them, begging that the Sovereign Lord of all may sanctify them to every one of you. But allow me to add a Word or two further.

(2.) *To you the dear Flock, and to the sorrowful Widow.*

I beseech you severally to look to your kind, gracious and Covenant God, to make up your great Loss. Tho' Under-Shepherds die, an affecting Instance of which now pierces your  
bleeding

bleeding Hearts ; yet let the Members of this Church recollect, that the great Shepherd of the Sheep, who was dead, is now alive, and lives for evermore. The God of Peace has brought him again from the Dead, thro' the Blood of the everlasting Covenant ; and has established his Covenant with you, as a Church of faithful Believers, in and thro' him : And tho' he has chasten'd you sorely in taking away your dear, laborious and successful Pastor from your Head ; yet don't give Way to unbelieving Thoughts, as if *the Kindness of your God were departed from you, or the Covenant of his Peace were removed.* These remain still the same ; and he knows how to heal this awful Breach, this deep and throbbing Wound, and to furnish you with another Pastor *after his own Heart, that shall feed you with Knowledge and Understanding.* Look therefore to him ; and with humble Submission to his holy, all-wise, and sovereign Disposals, continue your united Prayers and entire Dependence upon him, to direct you to, and settle you comfortably again under, *a Workman, that needs not be ashamed, rightly dividing the Word of Truth.*

And while my Heart is touched with the tenderest Concern for you, Madam, the dear Relict of the Deceased, in your disconsolate Circumstances, I would earnestly recommend you, and your feeble Infants, to a Covenant God, and Father in Christ. O ! cast all your Care on him, who is *the Widow's Judge, and Husband, and the Father of the Fatherless ;*  
and



and *who cares for them*, that are more immediately cast upon him, and put their Trust in him ; which, in the present Case, I hope both you, and all the dear Relatives of the Deceas'd, will be enabled to do. And you, Madam, are now, in a special Manner, called to commit yourself and yours to his Love and Care ; and to leave all your Concerns in his Hands, with a calm Resignation to his holy Will, and with humble and believing Confidence, that your late Husband's God will *be your God, and the God of your Seed ; and will guide you with his Counsel*, thro' all the solitary and afflicted Circumstances of this Life, *and afterwards receive you to Glory.*

*The End of the* SERMON.

of God's Kingdom and Kingdom.

The End of the Series

This image shows a blank, aged, light gray page, likely an endpaper or flyleaf of a book. The paper has a textured appearance with some minor discoloration and small dark spots, possibly due to age or handling. A faint horizontal crease is visible near the top edge. The page is otherwise empty of any text or markings.

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This image shows a blank, aged, light gray page, likely an endpaper or flyleaf from an old book. The paper has a visible texture and is covered with numerous small dark specks and dust particles. There are also some faint, irregular stains and marks, particularly a larger dark smudge on the right side. The overall appearance is that of a well-preserved but old piece of paper.

This image shows a blank, aged, light gray page, likely an endpaper or flyleaf of a book. The paper has a textured appearance with visible creases, discoloration, and small dark spots, suggesting it is old and has been handled. There is no text or other markings on the page.



A  
FUNERAL ORATION,

Spoken over the GRAVE

Of the late Reverend

Mr. MORDECAI ANDREWS,

By THOMAS TOWLE.

**I**T having pleased the great Sovereign Disposer of all Events, in whose Hands our Breath is, to take to himself the Soul of our dear and valuable Friend and Brother, whose Funeral Solemnities we are now attending, we have committed his Body to the Grave, in which silent and gloomy Mansion it must lie, till the Dawn of that important Morning, *when all that are in the Graves shall bear the Voice of the Son of God, and shall come forth; they that have done Good to the Resurrection of Life, and they that have done Evil to the Resurrection of Condemnation:* Then shall he be rais'd, and rais'd to bear a distinguish'd Part in the Glories and Triumphs of that blessed Period. Was this a convenient Place and Time, and was I to follow the Dictates of that warm, and sincere Affection with which I lov'd him, I might enlarge on the many amiable Parti-

culars found with him, Particulars which (if enlarg'd on) would have a certain Tendency to magnify the Grace of God bestow'd on him, and be well worthy our exactest Imitation. However, although it may not be proper to enlarge on them, wholly to omit them must certainly be highly criminal. Permit me then to mention that admirable Sweetness and Evenness of Temper for which our deceased Brother was eminent, and remarkable, a Temper so sweet and so even, that those who were favour'd with the greatest Intimacy with him, allow it was rarely ever known to be discompos'd or ruffled. Indulge me while I remind you of that Humility and Condescension which appear'd in him, and which in Part contributed to that uncommon Degree of Acceptance and Success with which (as a Minister) we know he was honour'd, since even the very meanest Persons might apply to him on all Occasions, secure not only of the Audience of his Ear, but of a Share in the Compassion and Pity of his Heart, Pity and Compassion express'd in a Deportment the most kind and endearing. Bear with me, while I acquaint you with his uncommon Affection for the Souls of Men particularly for your Souls over whom the Holy Ghost had made him Overseer, for you *whom I have once and again heard him call his dear Church, his beloved Charge.* I might enlarge (and could do it with Pleasure) on his steady Attachment to the great Peculiarities of the Gospel-Scheme, particularly such as relate to  
the



*the Covenant of Grace*, and especially to the Person and Work of Christ its Mediator; " which  
 " Doctrines (as I remember he once told me  
 " in free Conversation) he regarded not as  
 " Matters of mere Speculation, but as Truths  
 " which lay at the Foundation of his own  
 " everlasting Hopes, and which he could  
 " say (to the Praise and Glory of Divine  
 " Grace) he had, at Times, himself found  
 " blessed Fountains of Joy and Comfort." As  
 a Consequent of this his unshaken Attachment  
 to these and other important Articles of the  
 Christian Faith, it were easy to expatiate on  
 that Ardour of Zeal with which he (on all  
 proper Occasions) both publickly and private-  
 ly appear'd in their Defence, a Zeal, which  
 while it led him to stand up with Vigour for  
 the several Principles he inwardly embrac'd,  
 yet carried him into no Extreame of Ran-  
 cour or Resentment against the Persons of  
 those who differ'd from him: His Zeal (though  
 lively) was indeed that of an humble, peace-  
 able Minister of the Gospel of Christ, and  
 not the mad Fury of an angry Bigot. Besides  
 these Things, I might dwell on his remark-  
 able Integrity and Sincerity, as these Virtues  
 display'd their Beauties, not only in his mak-  
 ing a free Declaration of his real Sentiments,  
 whenever a proper Opportunity of doing it of-  
 fer'd (as far as Decency and Prudence per-  
 mitted) without consulting the Humours or  
 Sentiments of any about him nay, notwith-  
 standing his own Apprehensions might (in  
 some

some Particulars) differ from theirs, but principally towards those with Respect to whom he assum'd the Character of a Friend: To such, to all such was he a Friend indeed, a Friend continually sincere and faithful. To what has been said, I might add his uncommon Diligence, and remarkably unwearied Industry in the Discharge of the various Duties of that great Work to which God had seen fit to *call him*. He was no Loiterer, but a real Labourer in his Master's Vineyard; to this his Study, his Pulpit, and the Houses of those among whom he labour'd were continual Witnesses.

This, this is a Sketch, and but an imperfect Sketch, of the many amiable Particulars which made up the Character of our deceased Brother. It is rather difficult upon this Subject (especially for one who knew so much of him, and who entertain'd so cordial an Affection for him as I did) to contract than enlarge; however, allow me to close what has been already said of him with only observing, that the good Qualities of which he was the Possessor, were so many and so visible, that they gain'd him an universal Esteem while he was living, and as universal a Lamentation now he is dead. Thus valuable a Person was he, but (valuable as he was, and useful as we are ready to imagine he might have been, had God spar'd him) he is remov'd—and Submission certainly becomes us, Submission to the



the Will of that Being, whose Determinations are always wisest, and for the best; nay, of that Being who has given him an early Dismission from a State of perpetual Vanity and Vexation, to all the Triumphs, the unspeakable Triumphs of his own immediate, and blisful Presence. But while it becomes us to be thus silent, and thus submissive under the Hand of God, surely it is highly incumbent on us all to learn the several Lessons which such a Providence as this is calculated to teach us, that we may gather some of those fair Fruits which (as it were) grow even on the Grave of our deceased Brother.

His Removal has certainly then a Tendency to teach us all who stand around it, to consider seriously what Death is. It is the dissolving the intimate and amazing Union which subsists between the Soul and Body, upon which the one falls into the Earth (as our Brother's has) and the other rises to God as a Judge, to be consign'd by him to eternal Happiness, or perpetual Torment. By such a Scene as we have now before us, we are further directed, all of us directed to Sin, the unhappy Source and Parent of Death; for whither does every lifeless Corpse, and open Grave refer us, but to that positive and awful Declaration of the great Apostle Paul. *By one Man Sin enter'd into the World, and Death by Sin, and so Death passes upon all Men, because that all have sinned.* From what we see at present, we may likewise gather, that we ourselves, all of us

us must certainly die, since we are not only all Sinners, but since we behold one of the very same Make and Materials with ourselves already dead. The Inference is undoubtedly natural to each of us. "As I have seen this  
 " Body laid in the Grave, so (in all Probability) shall some of my Fellow-creatures see  
 " mine; as certainly as the Soul has left this  
 " Body, appeared before God, and been  
 " fix'd for Eternity, so surely shall mine remove, appear, and be fix'd likewise." God grant all our Souls may (whenever we die) be fix'd as happily as his is. But again, the present Instance of Mortality, past all Dispute, speaks, loudly speaks to us all the Uncertainty of the Time when we shall die, and how little Credit there is to be given to the most promising Appearances of a Continuance in Life. Our departed Brother, over whose breathless Corpse we now stand, was (till impair'd by frequent Labours) favour'd with a strong Constitution and Habit of Body, a Body to the Continuance of whose Health one would have imagin'd his easy, and chearful Mind would have greatly contributed; he was placed by Providence in such a Situation, as seem'd to declare him design'd for Years, many Years of future Usefulness; besides, his Life and Health were the Subjects of many of God's own People's warm Addresses at the Throne of Grace; to all which, let me just add, he was at a Time of Life, which might be properly called the Flower of his Days:  
 And



And yet, notwithstanding all these Advantages for a Continuance in Life, we behold him breathless and lifeless in this Grave. Let us from hence learn the uncertain Continuance of our own Lives, since these may come to a Period as suddenly and unexpectedly as his did. And are these Things so? Surely every Instance of our Mortality, and this among the rest, should teach us all the warmest Thankfulness to God's Grace and Wisdom for the salutary Provisions of the Gospel, whereby Death is disarm'd of its Sting, and that which was originally a Curse, (and to all Unbelievers is so still) to all God's People becomes a Blessing; whereby the Gloom which hangs over the Grave is happily removed, and *Life and Immortality* with the most illustrious Evidence *brought to Light*; and should lead us also seriously to enquire, whether we have an Interest in that Provision, and to give ourselves no Rest, till (upon good Grounds) we can humbly say, "We hope we have."

And may this Providence be thus improv'd by all who are now present at his Interment (whoever they be) surely it speaks these, and many more instructive Particulars, to you who enjoyed his Labours as a Minister, to you who were placed under his Care as your Pastor. Your Shepeherd is indeed taken from before you, you have seen him lodg'd in the silent Grave, you shall never see his Face, or

F be

be permitted to hear his Voice more, and surely his Removal calls upon you to recollect the many Privileges you have enjoyed, as favour'd with the Labours of so every Way excellent and valuable a Person; to enquire (each one for himself) whether you have profited in any Measure proportionable to the rich Means of spiritual Improvement in the Possession of which you know you have been; to be thankful for all the Instances in which God has made him successful to your Souls, and truly humbled on the Consideration of any unbecoming Circumstances you may discern in your past Conduct, either as a Christian Community, or as distinct Individuals; and need I add, that now your Under-Shepherd is removed from among you, you are more immediately directed to place your Trust and Hope in him who has been pleased to stile himself *The chief Shepherd*. This do, that you may meet your Pastor with Pleasure another Day, when both you and he must stand together at the Bar of Christ. May the whole Church in this Manner be excited and enabled to improve his Removal!

My Reverend Fathers in the Ministry will forgive me, and my younger Brethren will bear with me when I say, that this Providence speaks loudly, very loudly indeed to us, to us who are engaged in that sacred Function in which our Brother was; particularly it calls us to improve (with the utmost Diligence) all



all our Time, and all our Talents, while it pleases God to continue them to us, for his Glory, and the Good of Souls, as not knowing how soon we may be called off the Stage of Action (as our Brother has been) to give an Account (as he has done likewise) of all that we have acted there.

And while the Dispensation before us speaks these and several other instructive Particulars to the Spectators in general, to his Church and his Brethren in the Ministry in particular, it cannot be silent with respect to you who were allied to him in the Bonds of Nature; no, surely; so far is it from being silent, that it addresses you in most expressive Language: And what is that Language? but,—“*Be ye also ready; be ye Followers of him who through Faith and Patience is now going up to inherit the Promises*; endeavour to tread in his Steps (as far as he trod in the Steps of Christ) that you may at length meet him, and be glorified with him in the same happy and peaceful Regions.”

Well, having attended our Friend and Brother to this Grave, and laid him in it, here (dear and beloved as he was to us, valuable and useful as he was in himself) we must all leave him.—But let us severally remember, that (though we must leave him without seeing him any more, till the great Day of the general Resurrection) our Duty is not done with

respect to him, but that it is incumbent upon us (in the Manner that has been already hinted) upon each of us to improve his Removal, which, that we may be enabled to do, let us be earnest in our Addresses to God for Strength and Assistance, who alone can enable us.

### *The End of the FUNERAL ORATION.*

And what is that language? But, "Be ye ready; for ye know not the day of the Lord's coming." The Prophet's endeavour to tread in his steps (as far as he was in the steps of Christ) that journey of lengthiest time, and be glorified with him in the same happy and peaceful Regions.

Well, having attended our friend and Brother to this Grave, and this journey is over (that and blessed as he was to us, valuable and useful as he was in himself, we must all leave him. — Do let us feverishly remember, that though we must leave him without seeing him any more, till the great Day of the general Resurrection) our Duty is not done with



# ELEGIA C O D E

On the Death of

The Rev. Mr. MORDECAI ANDREWS.

By THOMAS GIBBONS.

**S**truck with the News of *Andrews'* sudden  
Fate,  
(So falls a Tree, with Fruits ambrosial crown'd,  
Torn by the Tempest, from its tow'ring  
Height,  
And lays its Honours prostrate on the Ground)  
*Urania* pour'd the Anguish of her Breast  
'Till Slumber clos'd my Lids, and solemn  
Visions drest.

Methought, triumphant from his recent Blow,  
Before me *Death's* terrific Spectre stood;  
With *this* Hand grasping his strong ebon Bow,  
With *that* his Shafts, that dropt with human  
Blood;  
When thus my Lips the awful Silence broke,  
Pale Fear bedew'd my Limbs, and chill'd me  
as I spoke.

Say

‘ Say why, tremendous *Pow’r*, should *Andrews*  
feel

‘ In blooming Youth thine Arrows fatal Force?

‘ *Andrews*, who, kindled with Seraphic Zeal,

‘ With heav’nly Blessings mark’d his rising  
Course,

‘ Skill’d to instruct and charm the list’ning  
Throng,

‘ And from his Life enforce the Counsels of  
his Tongue.

‘ Thou could’st, while *Andrews* still had  
grac’d the Stage,

‘ Have pity’d hoary Nature’s hourly Groans;

‘ Or kindly finish’d the despairing Rage

‘ Of weeping Ulcers, or of racking Stones;

‘ Or from his Seat some impious Wretch have  
hurl’d,

‘ His Nation’s Plague accurst, and Terror of  
the World.

‘ In this vast Stroke what clust’ring Woes are  
found!

‘ *Widow* and *Orphans* mix their piercing Cries;

‘ And *Friendship*, bleeding o’er her ghastly  
Wound,

‘ Unlocks the gushing Fountains of her Eyes;

‘ While his *Church* pours th’ inconsolable  
Moan,

‘ And *Tear* fast flows on *Tear*, and *Groan*  
resounds to *Groan*.”



I spoke; the gloomy *Terror* mild replies:

- ‘ Know I’m the Servant of th’ Eternal King,
- ‘ And fraught with Sov’reign Orders from the Skies,
- ‘ I point my Shafts, and stretch the fatal String;
- ‘ Then urge not such opprobrious Charge on me,
- ‘ On me compell’d by Heav’n t’ accomplish its Decree.

- ‘ A Pris’ner thou of this terrestrial Ball,
- ‘ And Clouds and Mazes will perplex thy Sight,
- ‘ ’Till I, obeying the celestial Call,
- ‘ Unbind thy Chains, and bid Thee spring to Light,
- ‘ To Light empyreal, where thy ravish’d Eyes
- ‘ Shall see from clashing Scenes harmonious Wisdom rise.

- ‘ Mean Time be active, while thy Sun-beams last,
- ‘ Be patient in Affliction’s gloomy Hour;
- ‘ Think not I creep too slow, or fly too fast,
- ‘ All are immortal ’till their Work is o’er:
- ‘ T’ inflame these heav’nly Dictates I impart,
- ‘ From *Andrews’* Life transcribe, and wear him at thine Heart.”

The following Lines were composed by the Author  
 of the foregoing ODE on the Marring of Mr.  
 Andrews' Death, and as the Author thinks  
 they contain the just Character of his Friend,  
 he has here annexed them as a farther Proof  
 of his Affection to the Deceased.

**F**arewel, dear Man: with all thy sacred Store  
 In Triumph landed on the heav'nly Shore:  
 Sure Nature form'd thee in her softest Mould,  
 And Grace from Nature's Dross refin'd the  
 Gold.

A Pattern thou in ev'ry changing Scene;  
 Cheerful, yet grave; and active, yet serene;  
 For private and for gen'ral Blessing fram'd,  
 In Toils unwear'd, and in Life unblam'd:  
 One Fault was thine, a Fault but rarely known,  
 That in the public Weal forgot thine own;  
 Hence the strong Fervor, hence th' extatic  
 Breath,

The Rage of Fever, and the Stroke of Death.

We whom *one Month* to Learning's Foun-  
 tain led,

Who long enjoy'd *one Roof*, and shar'd *one Bed*,  
 Who in *one Year* the pastoral Function took,  
 And with *one Gospel* fed a loving Flock,  
 Are now disjoin'd; to crown the Concord past,  
 O may *one Heav'n* unite our Souls at last!

F I N I S.





